2: Williams E, G-5 (1923-1925) 1928
OJ23 Orokaiva OJ23

754 bears him a personal grudge and merely wishes to vent his spite.

754 888 753 761 It is not always an enemy who receives the blame. Any piece of circumstantial evidence may be sufficient to implicate the innocent, and especially so if he be an old man; for there is apparently a kind of *mana* about old age which argues a special fitness for sorcery. To sum up, one may say that, while it is not true that misfortune, sickness, and death are invariably ascribed to sorcery, the suspicion of it is nevertheless extremely common; and one might go so far as to say that almost every death is ascribed to sorcery in the opinion of some one or other.

754 732 753 An example will show how baseless the suspicion may be. In the village of Aurida on the Opi was to be seen a miniature house, not much larger than that which commonly accommodates a pet cockatoo or hornbill. It contained as perpetual inmate a little girl whose limbs were so twisted as to be quite useless. Some years back, as she said herself, she used to play with the other children until this disease overtook her and slowly turned her into a cripple. As a very little child she had been the great pet of her old *nobo*, or maternal uncle, who had been in the habit of dandling her in his lap. The old man had died before I heard of this case. He had never hinted at making magic against the child, and maybe he was never openly accused of doing so, but there was no doubt in the village that he had been the cause of the terrible malady which eventually ended in her death. No real reason could be found, but the fact that she was so often in his arms was enough cause for suspicion which in time turned to certainty.

754 694 687 The same village provided a somewhat amusing incident which serves to show the ramifications of evil which may arise from a false accusation. One Josiva of a neighbouring village brought a charge of sorcery against an old man of Aurida. He evidently wished to make a court case of it, for he enlisted the aid of three village con-

2: Williams E, G-5 (1923-1925) 1928
OJ23 Orokaiva OJ23

stables who descended on Aurida to make an arrest. They met with unforeseen resistance and found themselves engaged in hand-to-hand combat with the alleged sorcerer and two of his friends. The most formidable of the policemen, a muscular man of somewhat truculent appearance, succeeded in overpowering the old sorcerer, but the other two did not meet with the same success. One of them, wrestling for possession of a stone club, received a blow in the stomach from the flat of his antagonist's foot, which compelled him to relinquish his hold and lie on the ground. The third was pitted against an ex-cook-boy who, as it was naïvely explained, had learnt from his employer how effective a weapon was the closed fist. In the face of this exotic knowledge the village constable was severely worsted. But now, although the honours rested indisputably with the alleged law-breakers, the latter were overcome by the enormity of their last offence. They killed a dog for the outraged constables by way of conciliation, and quietly submitted to arrest. Once at the station they were punished for resisting the police but acquitted on an unfounded charge of sorcery; while the informer, one understands, was punished in a well-deserved if somewhat irregular manner for bringing about all the trouble.

The suspicion that death is due to sorcery is sufficiently common to give rise to divinatory experiments by which the identity of the sorcerer is to be discovered. Several methods are recognized, though it is not to be supposed that divination is practised in every case. In a method well known among the Orokaiva a burning brand is set up on the outskirts of a village in which a death has recently occurred. The relatives of the dead man observe it carefully and when it proceeds to fly away, carried by the ghost of the deceased, they endeavour to follow it, for it will come to rest on the house verandah of the guilty sorcerer. The process has certain variants. In the typical case the burning brand is set up on a stump and attached to a long string, the end of which is held in the hand of